

DISCONTENT

"MOTHER OF PROGRESS"

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HOME, WASH., WEDNESDAY, DECEMBER 19, 1900.

WHOLE NO. 123.

LIFE.

What is LIFE?

None answer. The lips of Time are dumb.

Whence this spark divine which, once aglow,

Transforms this voiceless void of pulseless clay,

And makes dead matter feel?

The gloom-wrapped portals of the grave are still,

From them no echo has come back,

And from that great beyond that lies behind,

Comes no message and no hope.

Man is born, the fruit of love and lust,

But who has kindled the glowing fire

That quickens, ere half formed, the babe unborn?

From out the silent past there answers back,

The silence of the centuries.

Life is but a narrow ray of light that parts

With aimless art the gloom of two eternities.

A little stretch of golden strand between

Two waveless seas of black oblivion.

Man is born and remembers not

That he has lived before.

Man dies and remembers not

That he has lived at all.

ROSS WINN.

FREE COMMERCIALISM VS. FREE COMMUNISM.

Part 4.

Archbishop Whately said that a definition should be couched in a convenient number of appropriate words, but in the attempt to define Free Commercialism Mr. Holmes employs, in his "No. 2," about 400 words, filling nearly a column of DISCONTENT. And it is doubtful whether what he gives can be called a perfect or exact or logical or real definition after any plan recognized by scholars. Mr. Holmes' own call was for definitions that should be clear, succinct, concise, plain, thorough and complete. Perhaps he thinks that he has shown the extension denoted by the class term Free Commercialism by enumerating all the essential marks included; but, to say the least, he has failed to mention all the items. For instance, nothing was said about abolishing private property in unused land. Or, perhaps, he thinks that he has built up a concept of Free Commercialism, but the idea remains vague; the distinction is not made sharp between Archism and Commercialism; no stipulation is fixed against the archistic mode of determining which acts are invasive and which noninvasive; the "definition" contains nothing to debar private associations from taking a popular vote and enforcing the decisions of the bare majority. Probably Mr. Holmes meant to say that the defensive associations will impose no penalties that are not practically the universal demand (as indicated by free-

jury decisions unless a better system can be found).

What Mr. Holmes has offered is a creed rather than a definition, and he wants me to subscribe to the creed. For the sake of getting along into a more useful part of the discussion I will answer my friend's question and say that I do accept the system of belief laid down, provided that he means each article and section in the sense that I ascribe to it. For I have some misgivings on this point. For example, in his phrase, "Freedom being secured by the abolition of the state," I am afraid that he assumes Free Commercialists to believe that the condition immediately following the abolition of the state would necessarily be freedom. But there are other governors to be gotten rid of besides the state. He seems to fall into the same error in another part of his "definition" where he says that opportunities would be equal after the destruction of the state. Again; I fear that his interpretation of the creed involved sudden revelation rather than gradual development. Still again, if the creed means to Mr. Holmes that private property in public debts would remain inviolate, I could not agree. Although he says: "The institution of private property would be maintained inviolate," yet I must protest that no private property would be maintained inviolate except as unanimously ordered by juries that represent the community as fully as may be practical.

Once more, then, I accept the creed subject to my own interpretation. I hope this will be satisfactory to Mr. Holmes.

Now, as to the part that Mr. Holmes claims is Tucker's definition: "Anarchism may be described as the doctrine that all the affairs of men should be managed by individuals or voluntary associations, and that the state should be abolished." Here, again, I do not know what Mr. Holmes means by the term state. Tucker says: "The state is the embodiment of the principle of invasion in an individual or a band of individuals assuming to act as representatives or masters of the entire people within a given area." If this is what Mr. Holmes apprehends by state, and if he accepts each term (in Tucker's definition of state) as I understand it, then I can receive the quoted definition, or rather description, of Anarchist Socialism offered by Mr. Holmes.

And yet, I am under the impression that if Tucker had been describing individualistic Anarchism for a Free Communist, instead of a State Socialist, he would have emphasized the annihilation of the little invaders as well as the great governor, the state. And he might have insisted on the general efficacy of commercialistic production as contrasted with the anti-commercialistic idea. He might have said, Anarchism may be described as the doctrine that that state should be abolished, and that all the affairs of men should be man-

aged by individuals or voluntary associations, and that these individuals or voluntary associations should restrain invasive individuals and refrain from controlling noninvasive individuals (the means of distinguishing between the aggressive and the nonaggressive being the free-jury system unless something better can be found), and that artificial community in production should in general be voluntarily eschewed in favor of commercial production on account of the greater cheapness of the latter method and its nearer approach to fairness in distribution; or, to make it short, Tucker would probably tell a Free Communist that Free Commercialism (or Individualistic Anarchism) may be described as the doctrine that no noninvasive individual should be subjected to an external will and that attempts at communal production would generally then tend to give way to the commercial method on account of the superior advantages of the latter.

Still other points in Mr. Holmes' "No. 2" I may answer in a future article.

EDGAR D. BRINKERHOFF.

Box 391, Trenon, N. J.

WILL LECTURE ON THE WAY.

As Free Society is about to move to Chicago shortly, it being deemed that that city is a better habitat than San Francisco, our friend and comrade James F. Morton, Jr., is preparing to stop off and visit places enroute, for the purpose of propaganda; he is ready and willing to lecture on about every conceivable reform topic, and those who have had the pleasure and profit of hearing him discourse upon any of the subjects akin to the one great root, springing eternal in his heart—THE LOVE OF LIBERTY, AND, THEREFORE, THE LIBERTY OF LOVE—need no mention of his ability and power to impress the average man and woman, and these are they whom we need and must reach. Friend Morton will start east some time in January, so send in your requests and dates and let him get to arranging his itinerary. Below is a partial list of his lectures, but he is prepared to handle, up to the full measure of his ability, any literary or philosophical question, by special arrangement beforehand. Comrades, friends, now is your chance to hear one of the most persuasive propagandists in our movement—if you want to. Address him at 236 Clinton Park, San Francisco, Calif.

"The Essence of Liberalism."

"Religious Liberty and Its Foes."

"What Liberty Means."

"Social Ideals."

"Why I Am an Anarchist."

"The Battle for Free Speech."

"The Meaning of Sex Freedom."

"The Basis of Brotherhood."

"Trades Unionism."

"The Rights of Labor."

Without the rich heart, wealth is an ugly beggar.—Emerson.

COLONY EFFORTS.

Throughout the world many efforts have been, and are being, made through colonization to work cooperatively upon the basis of a just distribution of the products of their labor. In nearly all of these cases failure has been the result, leading many to doubt the possibility of any other system of distribution than that in vogue so long.

Many of our earnest workers, becoming discouraged at the result, pronounce the theory of cooperation a sham and drift back into the old rut, content with what few crumbs fall by chance to their lot, apparently giving up all attempts to raise humanity out of chaos into order. But we find a few who, not finding their ideal realized, study the causes that tend toward defeat, and on finding them attempt to reorganize upon a firmer basis.

The causes of the many failures to cooperate in the various colonies can be sifted down to two—authority, and limited resources.

The average colonist finds upon entering a colony that his long life in the toils of the competitive system has denuded him of the wealth that he knows should be his, leaving him only the labor of his declining years to offer. Not having reasoned to a logical conclusion they expect upon entering a colony to find everything prepared in advance for their coming and that they will enter immediately into a system where they will receive the full products of their labor and a reduction of the number of the hours of toil. At last they awake to the grim fact that they have to commence at the bottom and climb up; that the thousands of machines they have aided in building in the past are not there for them to use, while even their right to make them has been bartered away. The obstacles seem insurmountable and they return to the system that they know is wrong.

It is a wonder that so many colonies start and that they live as long as they do with the odds so greatly against them. In many industries machinery increases the output many times over hand labor, and thus lessens the number of industries in which colonists, with their limited means, may engage; thus we find nearly all colonies are handicapped at the start and will continue to be until those having wealth shall choose to invest and give cooperation, with a just distribution, a fair trial, which it has not yet had.

However, it does not follow that with a fair amount of pluck their condition cannot be made better than the average wageslave. Such has been the experience of those who have passed a few years in colonies. Almost invariably you find those who can profit by their experience drift back again to colony life, but always demanding greater freedom for the individual. I believe a majority of those at Home have passed through the schoolroom of other colonies—several different colonies being represented.

O. A. VERITY.

DISCONTENT

"MOTHER OF PROGRESS".

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DISCONTENT PUBLISHING GROUP.

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all money orders payable to Discon-
tent, Home, Pierce County, Wash.ANARCHY HAS PROMPTED ALL
SOCIAL ADVANCEMENT.

Anarchy, a term so frequently applied to bad government and bad people, a term used in an erroneous and opprobrious sense, expresses a principle that has prompted every step in social advancement the world has ever made. True, the principle has been latent or rudimentary until within the last half century when the full-length principle has been proclaimed, and the term sounds less opprobrious. Many of the greatest men living are avowed Anarchists and are not ashamed of it.

The principle of Anarchy inheres in and is a part of the constitution of every sentient being—an aspiration for more freedom.

Every step in the progress of every animated creature has been a revolt against tyranny, or a struggle for more freedom—for life. Every step of progress of the race of man has been a protest against tyranny. All advancement toward the right has been a revolt against error. Too often, how sadly too often, have the revolts resulted in revolutions. Men have groped in the fog in all time till now. They saw only a part of the truths of Anarchy, and often a half truth is the worst error. The race has never seen the full-length principles of Anarchy until comparatively recently. The race has revolted against tyranny under government. It never dreamed that the very freedom they sought was antithetical to and utterly impossible under government.

The struggle of the English under Cromwell, the French revolution, the American revolution against England, the rebellion of the southern states were all anarchistic in degree, in so far as they were revolts against tyranny. A few, in their most inspired moments, during the several revolutions, expressed almost full-length Anarchist principles, notably, Thomas Paine in his Rights of Man. But the revolts were not for absolute freedom, but for less tyranny under government. The people of the south, in their rebellion, fought for a purely anarchistic principle, the right of a state to secede. But I know of none who advocated the full-length principle of Anarchy or freedom. I fear the right of a county to secede from a state, or a township from a county, or an individual person from all, would have been denied. Of course, the full-length principle would, if carried out, have freed the slaves.

Slavery, like freedom, has dominated the race in all time. Absolute slavery, like that of the chattel negro of the past and the prisoner and the soldier of the present, has existed, but absolute freedom has never been known. The race never knew what absolute freedom was, and, of course, never aimed for it in this life, but the ideal kingdom of heaven, or millennium, was an anarch-

istic ideal. But the ideal state of heaven has been regarded as in the remote future, if it ever comes in this world, and by some as in another life after death. Of course, no one would work for a free society so remotely in the future. Anarchists believe that the kingdom of heaven is at our doors, and all we have to do is to walk right into it by minding our own business, invading no one's equal rights, doing good for evil, overcoming evil with good, doing to others as we would have them do to us. Never go to law nor to war. Live a pure life void of offense to anyone. The old abolitionists used to say: "No government can stand, part slave and part free." Very true. For that reason no government has ever stood very long the same, for all government implies slavery of many and partial freedom of the few. Wage slavery of the many now is as bad in effect on the slave as chattel slavery was on the negro.

That the slave is content with his lot, with no higher aspirations than a full dinner pail, does not prove slavery to be right. The negro was more content as a chattel than since.

All serious revolts against tyranny in the past have resulted in riots and revolutions, for the reason that the revolted recognized the right of might and only struggled to put down the reigning tyrant that they might reign as only a less intense tyrant themselves.

The revolt of Anarchy is not so. It protests against all invasion, all tyranny, all aggression on the rights and freedom of people. The new revolt will be a peaceable one, a reasonable one. No country can be endangered by Anarchy. They can do nothing with government until the masses are educated to it, and then only to abolish it. Anarchy is a peaceable revolt against force.

The suppression of Anarchists' meetings is saying, "we cannot meet their arguments."

As many Anarchists as there are in the United States, it is a significant fact that not one has been proven guilty of a crime. True, an Italian went from Paterson, N. J. to visit his native Italy, and, seeing the abject squalor of his people contrasted with the luxury and splendor of the tyrant King Humbert, he flew into a frenzy and shot the king. But was Anarchy responsible for the assassination? By no means. He would have done the same had he never heard of Anarchy. His deed was not in harmony with the teachings of Anarchy. Was the Republican party responsible for the murder of Garfield by a "stalwart of the stalwarts"? Was it responsible for the murder of Gobel, of Kentucky? I don't know that it was, but I do know that government was. Remove governments, and murders will cease.

Was the Democratic party responsible for Lincoln's assassination? No, but government was. There have been more murders by government, five to one, than by private persons. Since governments set the example of nearly all crimes, and they are sanctioned by men in high places, what can be expected of the common people?

Anarchy is the only salvation of our civilization. "It is like the leaven which a woman took and hid in three measures of meal until the whole was leavened." Notwithstanding there is more talk of, and preparation for, war there are ten anti-war men now in the

civilized world to one 50 years ago. Anti-war means Anarchy, for governments are based on war.

There is also a strong sentiment against capital punishment, and a general tendency toward a mitigation of penalties of all kinds. Many prisons are being turned into reform schools. The consensus of the civilized world is that like begets like, cruelty begets cruelty, and that kindness begets kindness.

The time is fast approaching when all penalties will be abolished, and then nothing but the mere form, or shell, of government will be left, which can easily be eliminated.

The many fraternal and voluntary associations, especially the cooperative ones, demonstrate that man does not need coercive government. Ninety-nine things out of a hundred that we do every day are done without a thought as to whether it is lawful or unlawful. And the one thing that we do because the law requires it is oftener wrong than right.

Man is so conventional, imitative and fond of the approbation of his superiors that he needs no coercive government. Let the best people set the pace in their demeanor by circumspection and deportment and the inferior and ignorant will imitate.

As we depend on force to regulate society we relax our moral force. In a free society the best citizens would have much more influence than now. At present the best and wisest, being so small a minority, have very little influence in government.

Anarchy is growing and growing fast. Many Socialists are Anarchists, but they don't know it. J. C. BARNES.

When the Chinese newspapers print the story of the burning of a negro at the stake in Colorado, the natives will be justified in believing that Americans are devils. Talk about law and order and Christian civilization does not amount to much when men who call themselves the "respectable element" go out deliberately and burn a human being without giving him a trial of any kind. Suppose some Anarchists had taken a "respectable rake" who had seduced a young girl, as they are doing every day, tied a rope around his neck, dragged him a few miles into the country, chained him to an iron post, built a fire under his feet, and then stood still and heard his cries of agony without doing anything except to pour oil on his clothes, what would be done? The army would be called out in a hurry. But when the same is done by some "eminently respectable" citizens, the only protest consists of a little dignified moralizing by a few newspapers. The kind of civilization that is being practiced in this country is not much to boast about.—The Independent.

Jealousy is a terrible thing. It resembles love, only it is precisely love's contrary. Instead of wishing for the welfare of the object loved, it desires the dependence of that object upon itself, and its own triumph. Love is the forgetfulness of self; jealousy is the most passionate form of egotism, the glorification of a despotic, exacting and vain ego, which can neither forget nor subordinate itself. The contrast is perfect.—Amiel

COOPERATION.

Ross Winn said some good things in Discontent of November 14, but I wish to call attention to the assertion that "Anarchist Socialism demands the cooperative control and ownership by the workers themselves of the machinery of production." This statement may be true or untrue according as to what its author meant by it, but the passage is so worded and the context is such that the general reader will be very apt to think collective where the writer said cooperative. Ross Winn can do the readers of Discontent no better service than to elucidate the passage quoted above.

Another assertion made will hardly bear inspection, namely, "Labor cannot be free so long as it is not self-employed." This should be amended to read "Labor cannot be free so long as it is prevented by force from employing itself, if it so desires."

Another clause speaks of "abolishing at one stroke both the wageslave and his capitalistic master." And yet the author of that clause can hardly be supposed to favor the abolition of the wage system altogether nor of the capitalist, for we must be free to work for wages if we please to do so, and we must have capital and capital owners. It is well to be very careful in all statements regarding cooperation and distribution.

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Unjust laws exist; shall we be content to obey them, or shall we endeavor to amend them, and obey them until we have succeeded, or shall we transgress them at once? Men generally under such a government as this think that they ought to wait until they have persuaded the majority to alter them. They think that if they should resist the remedy would be worse than the evil. But it is the fault of the government itself that the remedy is worse than the evil. Why does it always crucify Christ, excommunicate Copernicus and Luther, and pronounce Washington and Franklin rebels?—Ibid

Two big capitalists died the other day—Railway King Henry Villard and Copper King Daly. The Northern Pacific trains run just as well without Villard. Copper is mined in Montana just as well without Daly. These men enjoyed immense incomes and immense power, not because they did any useful work, but because they owned certain great means of production and were in a position to prevent others from working.—Ex.

This century is saturated with commercialism and materialism. It is of no use for the preacher to preach Jesus on Sunday and have his members go and pick pockets on Monday. The biggest thieves today are members of Christian churches. Those who organize big deals or big steals are pious deacons and church members. If the preacher were to speak out they would fire him quicker than scat—he would lose his job.—Rev. Chas. A. Eaton.

Some have asked if the stock of men could not be improved, if they could not be bred as cattle. Let love be purified, and all the rest will follow. A pure love is, indeed, the panacea for all the ills of the world.—Ibid.

CHAINS.

BY NELLIE M. JERAULD.

CHAPTER XXI—Continued.

Carrol was not pleased at the task before him, for he found that it was not easy to tell Rollin and Uncle Andrew of his approaching marriage, but it was finally accomplished, and before he left Fairview farm he had received some valuable presents from each member of the family. As he was leaving Blossom said:

"You are going to invite us to the wedding, are you not, Carrol?"

"We are not going to have a wedding; we will just go to the preacher's house and he will marry us there."

"Come and see us and bring your wife," was the cordial invitation from one and all.

Again the sharp features of Jane Pettigrew arose in vivid contrast to the face of Blossom, and he knew that the face mirrored the inner woman. He knew that the homeliest features became beautiful to a lover's eyes, and he remembered that his grandfather had said: "Wall, Jane Pettigrew aint a beauty, and she carries a sharp tongue, but ye can't find another such a hundred and eighty acres that ye can git so cheap jest by marry'n the woman," and as he was returning to his future home he resolutely put aside all thought that would tend to make him dissatisfied and said: "Blossom isn't fit to be a farmer's wife, and I'll be boss in my own house—Jane will have to learn that pretty soon."

The grandfather was delighted to learn of Carrol's success and said, "Hurry up the wedding, my boy, there's no use in waiting."

That night Carrol asked Jane when they could be married.

"Any time, I s'pose; one time's as good as another," she answered.

"Tomorrow?"

"Yes, I am ready."

The next afternoon Carrol drove down to the Pettigrew farm and Jane came out and got into the buggy and they went to the parson's and he very soon pronounced them "man and wife." When the promises were made he remembered what his father had said. He did not kiss the bride; he had no desire to, and she would have been surprised had he done so.

"What God hath joined together let not man put asunder."

I once heard an old lady say "we put a great deal too much responsibility on God," and two thirds of the marriages are of such a nature that if anything supernatural does the joining I should say it was his santanic majesty.

When the bride and groom left the parson's house the "man of God" said, "I have married many a couple, but I never saw a couple I hated to marry as I did those two. There is no love at all, not even a pretense of love."

"They are getting married in order to marry the two farms," replied his wife. "Jane knows it is her last chance, and old man Archer told her that if she would marry his grandson that he would will him the Archer farm. Jane's mother is old and feeble, but she did not favor the marriage and told Jane 'He is too young and good looking; he'll fool around with young women after you get him.' You'd ought to have seen

Jane, she looked like she could have bitten a ten penny nail in two, as she said: 'He'd ought to be glad to get any decent woman, an illegitimate child like him. He'll not fool around much after I get him;' and she shut her mouth like a steel trap."

"No, I guess he wont fool 'round much," replied the parson, "his foolin' days are over."

CHAPTER XXII.

Money rules the world. Money gives power, position, honor and glory. None knew that better than the Greek philosopher, Sophocles, when he said:

"No thing in use by man for power of ill. Can equal money. This lays cities low, This warps and changes minds of worthiest stamp"

To turn to deeds of baseness, teaching men

All shifts of cunning, and to know the guilt

Of every impious deed."

Carrol seemed to be devoured by the fever of money getting. It dominated every action, filled every thought, and he found a companion of similar ambition in Jane Pettigrew.

His grandfather had planned and suggested the marriage, and asked that Carrol take his name, Archer. So Archer Carrol was the name he signed.

Jane had been anxious to unite the two farms, and in order to do this she married Carrol.

"We will have the finest farm in the county," she said the night she became Mrs. Carrol, and the only sign of love shown was when she saw the stock that Carrol had brought from Fairview farm.

"Oh, they are lovely creatures, no scrubs among them," she exclaimed.

It had been decided that no change should be made, that the Pettigrew father and mother and Jane live at the old homestead, Carrol and his grandfather living as they had in the past, except the servant girl.

"There is no need of paying out all that money; I'll bake all you need and do your washing and ironing, and the little food you need cooked on top of the stove the old man can cook."

When Carrol told Grandfather Archer, the old man said: "Is Jane agoin to run us? Do she think now that she kin boss us over here?" and for a few days "Sary Ann" stayed at the farm, but one afternoon Jane Carrol came to the Archer's and explained why it was not the best thing for "that girl" to stay.

"In the first place, it wont do to pay her a dollar a week for doin' what I can do and not cost anything, that is four dollars a month saved, to say nothin' of the waste, for hired girls do waste awful. And another thing, it seems to me you ought to know that people will do an awful lot of talkin', that young girl here and only you two men. It's shameful, that's what it is."

"Why, Jane, she's been here a year and no harm come of it. Carrol is a straightforward young fellow and you needn't get jealous even if Sary Ann is good lookin' and young."

Unfortunate remark! "Good lookin' and young."

"I tell you she's got to go. There's plenty of reasons why she ought to, but there's just two reasons why she must go. It costs too much to keep her, and now that Carrol's married he mustn't do anything to get himself talked about."

I tell you, what's bred in the bone comes out in the flesh. Don't I know about his mother? No, I'll not have temptation put in his way."

Just then "Sary Ann" came into the kitchen. A rosy-cheeked, bright-eyed rustic beauty. There had been a little talk of Carrol marrying her, but her folks were renters, and so, of course, it was out of the question. Jane had heard of Carrol's attentions to "Sary Ann," and now that she, Jane, was the custodian of his morals she had taken charge of the duty with vigor.

"Sary Ann, you can pack up your duds and go. There's no need of you here; I'll do all that's needed. Get your things right away and I'll take you over."

"Sary Ann" looked at the old man, but he was helpless.

"I'll pay you what I owe you, Sary; I guess you'd better go; she knows what's right."

So "Sary Ann" left, and when Carrol came in from the field he found his grandfather trying to get supper. The odor of burnt potatoes and the smoke of frying bacon assailed his nostrils, and he said: "Why, grandfather, where's Sary?"

"Jane came over and made her go home; took her herself; mighty afeared for my money and your morals."

"My morals?"

"Yis, a'gettin' jealous of ye."

Carrol said nothing but thought "if she is going to rule while she lives on the other farm, what will she do when with us?" But the thought of the vast acres which would soon be his was a balm, and then "when we live together I'll show her who is master," made the insult more endurable. The supper was not enticing in appearance nor taste and the breakfast the next morning was no better. During the day Jane came over and brought some bread and cake, and said:

"This ought to last you until Saturday and then I'll bring some more."

She stayed and cooked dinner, and when Carrol came in hungry and tired he felt very kindly toward Jane. She was a good cook, neat and skillful, and, as they ate their dinner, Carrol thought how much better it would be if his wife could be with him.

"I tell you, Jane, this is a fine dinner. Can't you manage it some way so you can live here? A fellow wants his wife with him."

"Don't be foolish, Carrol, I'll come as soon as I can."

That he wished to have her evidently pleased her, though she would not acknowledge it. Several months passed in this way; Jane doing all the baking for the two families and managing both households. Truly, she was a "wonderful manager." Winter came and she found it more difficult to attend to her self-imposed duties. Carrol went over to the Pettigrew farm one day in December and said to Jane, "It is so stormy I thought you might need help so I came over."

"Well, I'm glad you came. Father has been sick two days, and I can't do any more for him, so I guess you'd better go for the doctor."

The doctor came, and, after an examination, said, "He can live but a few days. He has pneumonia and is too old to rally."

Carrol sent the hired man over to stay

with grandfather Archer and attend to the stock while he stayed with Jane.

The old man sunk rapidly and soon died. The wife, old and feeble, did not linger long, but soon was laid beside her husband. Then the old house was closed and Jane went to the Archer farm, where she scoured and cleaned and managed. She was not to blame; for years she had been at the head of the Pettigrew household; her father had been feeble for years and her mother had been of the weak yielding sort, and so because it had been a necessity Jane had taken the lead, and now it had become a habit. From garret to cellar the house was immaculate. It was a constant fight with dirt and dust. She only had time to read the weekly paper and the Bible.

"It's a waste of time to read anything else," she said. "The Advocate tells all the news—who is married and who is dead, and gives all the births; it tells you of the crops; what more do you want? And Sunday you have the Bible, and it's wicked to read anything else on Sunday."

Carrol thought of the evenings at Fairview, when all gathered in the common sittingroom and listened to one of their number read from the latest magazine or the newest book, and of the interesting discussions that followed. He often thought of the restful Sunday, when they lounged at rest with book or paper, alone or with others; of the music, the merry conversation; that was past.

Jane was a church member, and insisted upon going to church every Sunday, and, of course, Carrol had to go with her. Sunday was a day of dread to Carrol, but in pay for all this he had two farms, though there were times when he wondered if the farm belonged to him or Jane, and sometimes the question came to him, "Have I sold my birthright for a mess of pottage?"

The old grandfather died. No sickness, just a daily growing feebleness, a gradual decay of the physical and mental powers, until one morning Jane went to call him for breakfast and found him dead. Everything was left to Archer Carrol, and now Carrol had his dearest wish. He was the owner of the finest farm in that part of the state. What more could he desire? Highly cultivated acres, thoroughbred stock, fine poultry, a wife who was economical and a worker and "the best manager in the state." She was never idle, and their bank account grew. Was Carrol happy?

At church he found that he was interested in the children, the little boys and girls who tried in vain to sit still and found the sermon so long and dry. How his heart went out to them and how very still his home seemed when he returned to the farm.

One of his poor neighbors, "a shiftless sort of person," had recently buried his wife. Six children were left. The kindly neighbors had taken one after another until all had homes except two—a boy, 8 years old, and a girl of 6. The boy was a cripple, and none of the farmers felt that they could afford to take a child who would always be an expense and the little girl had begged to be allowed to stay with her brother. The father intended to go away as soon as he could know that his children all had homes to "see if the world had anything better for him."

(To be continued.)

CRANKS AND PRANKS.

"What is the Object of Life?" was the subject for discussion at our last literary meeting. No small order to fill—upon my life! It goes without saying that we were not all agreed in opinion upon this matter, nor any other matter for that matter. What boots it, however? It is a case of "circles" here; we are eccentrics and concentrics at one and the same time; individually we have our own interior center from which our circumference springs, then communally we have a common center—which is HOME.

All our visitors realize that this is a homely place and that we are a homely people; they say they envy us, and we are prone to believe they do. Many who come are loath to depart, and nothing but the lack of remunerative occupation here prevents them from homing with us. As I said before, it takes grit and gristle to locate in this neck of the woods, for as yet we have no industries of any kind. If we had such, and could offer self-supporting work to those inclined for simple and frugal living, combined with congenial society and environment, we should quadruple our number in half a year. As it is we are growing, as grow we must.

The latest addition to the Home circle is Harry Winter, from England, via Florida, California and Point Roberts. He has been here about three weeks and is rustling and wrestling with the lumber for his bungalow. He has a house site cleared on the hill, road opened up, and calculates to throw his house up before next issue of the paper. As he is a carpenter and seems to take time by the forelock, I reckon he will. By the by, he says he doesn't see what there is to be discontented about here; this place is good enough to live and die in, and is by all odds the best quarter of the globe he has happened on yet. He thinks the "Winter of his discontent" is turned to perpetual summer. We hope so, Harry. We hope so, meanwhile trust in yourself and keep your cornet valves damp.

The Home band is no longer a fancy but a fact as it consists of a piano, violin, cornet, flute, guitar, piccolo—the trouble tho' is that the same fellow plays the latter four instruments and he can't play them all at once. However, practice makes perfect, and some of us can clearly hear the silvery strains of a "moonlight sonata" floating among the treetops of our park next summer. Come and listen yourself. CRANK.

LETTER FROM HONOLULU.

I have the pleasure of registering the formation of the following trade unions: Plumbers, painters, carpenters, stone masons, brick layers and sailors. There is now a movement on foot to organize the dock hands.

The genial proprietor of the Occidental hotel has organized a "Self Culture Club," which meets in his parlor several times a week for discussions on ethics, and is now giving a series of lectures in Milan Hall.

Franklin Austin, the well-known editor of the "Paradise of the Pacific," has come to the front with a thoroughly

scientific lecture on "Evolution as Applied to Society," which reflects much credit on him as a veteran of free thought on economic subjects.

H. F. Shaw organized a section of S. L. P. which meets every Sunday at 8 p. m., in Assembly hall, for discussion on Socialism. He has also started to publish the Liberator, a weekly Socialist periodical.

Every Saturday night we have an open-air meeting, which, in my opinion, is the most efficient means of propaganda. A. KLEMENCIC.

ASSOCIATION NOTES.

We had a good time last Saturday night at neighbor Losey's. We went to have a good time and were not disappointed. We danced till after 12 and then had lunch and came home.

Joe Heiman who, a few weeks ago came to Portland, Ore., from Jersey City, N. J., is here, and he says to stay. We hope he will. Everyone who is a lover of freedom is a valuable addition here, but one who is not is a minus quantity.

The land owned by the Mutual Home Association is located on an arm of Henderson bay known locally as Joes bay, and is 13 miles west from Tacoma on an air line, but the steamer route is about 20 miles.

The association is simply a land-holding institution, and can take no part in the starting of an industry. All industries are inaugurated by the members interested and those willing to help them. Streets are not opened yet and we have no sidewalks. Those thinking of coming here must expect to work, as it is not an easy task to clear this land and get it in condition for cultivation. There are 72 people here—21 men, 19 women and 32 children. We are not living communistic, but there is nothing in our articles of incorporation and agreement to prohibit any number of persons from living in that manner if they desire to do so. Those writing for information will please inclose a self-addressed, stamped envelope for reply.

HOW TO GET TO HOME.

All those intending to make us a visit will come to Tacoma and take the steamer TYPHOON for HOME. The steamer leaves Commercial dock on Monday, Wednesday and Friday at 1 p. m. Leaves Sunday at 8 a. m. Be sure to ask the captain to let you off at HOME.

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Bartels 50c, Burns 50c, Pyburn 50c, Beskner 50c, Lemmer 25c.

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3. Boat and Beach Scene.
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Articles of Incorporation and Agreement of the Mutual Home Association.

Be it remembered, that on this 17th day of January, 1898, we, the undersigned, have associated ourselves together for the purpose of forming a corporation under the laws of the State of Washington.

That the name of the corporation shall be The Mutual Home Association.

The purpose of the association is to assist its members in obtaining and building homes for themselves and to aid in establishing better social and moral conditions.

The location of this corporation shall be at Home, located on Joes Bay, Pierce County, State of Washington; and this association may establish in other places in this state branches of the same where two or more persons may wish to locate.

Any person may become a member of this association by paying into the treasury a sum equal to the cost of the land he or she may select, and one dollar for a certificate, and subscribing to this agreement.

The affairs of this association shall be conducted by a board of trustees, elected as may be provided for by the by-laws.

A certificate of membership shall entitle the legal holder to the use and occupancy of not less than one acre of land nor more than two (less all public streets) upon payment annually into the treasury of the association a sum equal to the taxes assessed against the tract of land he or she may hold.

All money received from memberships shall be used only for the purpose of purchasing land. The real estate of this association shall never be sold, mortgaged or disposed of. A unanimous vote of all members of this association shall be required to change these articles of incorporation.

No officer, or other person, shall ever be empowered to contract any debt in the name of this association.

All certificates of membership shall be for life.

Upon the death of any member a certificate of membership shall be issued covering the land described in certificate of membership of deceased:

First: To person named in will or bequest.

Second: Wife or husband.

Third: Children of deceased; if there is more than one child they must decide for themselves.

All improvements upon land covered by certificate of membership shall be personal property, and the association as such has no claim thereto.

Any member has the right of choice of any land not already chosen or set aside for a special purpose.

CERTIFICATE OF MEMBERSHIP.

This is to certify that has subscribed to the articles of incorporation and agreement and paid into the treasury of the Mutual Home Association the sum of . . . dollars, which entitles . . . to the use and occupancy for life of lot . . . block . . . as platted by the association, upon complying with the articles of agreement.

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